QIYAAS

Nowadays, as many Bid`ah that are customary and vogue, all of them could have existed during the Khairul Quroon (Best of eras), but none existed. Therefore, what is the reason for making Qiyaas and Ijtihaad in these matters (in order to make them permissible for our times)? This much is worth considering that if there was a necessity for making Ijtihaad and Qiyaas in these matters, then surely the Mujtahiddeen of the past would have done so. It would not have passed their attention. It is completely incomprehensible that in these matters the Mujtahiddeen did not deem it necessary to make Qiyaas or Ijtihaad in them, and today these things have become permissible. They surely had more Ishq and Muhabbit (love and affection) for Allaah Ta`ala and Nabi (sallallahu alaihi wasallam). They excelled in knowledge and Taqwah. Their fear for Allaah Ta`ala and the Hereafter was near perfect. **How is it that they did not make these things a part of the Deen?** Nowadays, there seems to be a renaissance of the Deen and these things have become part of the Deen and signs of the Ahle Sunnat Wal Jamaat.

After careful thought and consideration on this matter, one will naturally come to this conclusion that, since the reasons and possibilities of these Bid`ah acts existed during the former times, yet they did not make Qiyaas on them, and these acts did not even reach the stage of Bid`ah-e-Hasana. There is absolutely no doubt that these acts have today reached the stage of Bid`ah-e-Qabeeha / Sayyia`. In this regard, Qaadhi Ebrahim Al-Hanafi rahmatullahi alaih) states:

*"If there existed a reason (for instituting an act) during the era of Nabi (sallallahu alaihi wasallam), but due to some temporary excuse it was omitted, and then after his (sallallahu alaihi wasallam)'s demise when this (temporary) excuse was removed, then it would be permissible to initiate such an act. For example, the compilation of the Qur`aan-e-Kareem. This was not possible during the life of Nabi (sallallahu alaihi wasallam) because the Wahi was being revealed continuously. Whatever Allaah Ta`ala desired to change, He would change. After the demise of Nabi (sallallahu alaihi wasallam) this restraint was removed. If there existed any reason for instituting an act during the era of Nabi (sallallahu alaihi wasallam) and it could have been carried out without any restraint, but it was not carried out, then even after the demise of Nabi (sallallahu alaihi wasallam) such acts cannot be instituted. This would be to change the Deen. **If such acts were beneficial, then surely, Nabi (sallallahu alaihi wasallam) would have instituted them or at least encouraged towards them.** But since, Nabi (sallallahu alaihi wasallam) did not carry out these acts himself, nor did he encourage towards them, therefore it stands to reason that such acts are devoid of any benefits. In fact it would be classified as Bid`ah-e-Sayyi`a."* **[Nafaa`isul Azhaar, Tarjuma Majaalisul Abraar, page 127]**

This text is very clear and definite proof that if during the era of Nabi (sallallahu alaihi wasallam) there existed no impediment to carrying out an act, and Nabi (sallallahu alaihi wasallam) himself did not execute the act nor did he encourage towards it, it will be classified as a Bid`ah-e-Sayyia`. Even though externally these acts appear as being

virtuous acts of Ibaadat. In this connection, Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) states:

"Follow in our footsteps, and do not innovate (new things). Indeed, you have been sufficed." [Al-I`tisaam, page 54, vol.1]

Hadhrat Huzaifah (radhiallahu anhu) states:

"Do not make any Ibaadat that the Sahaabah of Rasulullah (sallallahu alaihi wasallam) did not do!" [Al-I`tisaam, page 113, vol.1]

Haafiz Ibn Katheer (rahmatullahi alaih) stated:

"The Ahle Sunnat Wal Jamaat states that it is a Bid`ah to carry out whatever act and statement is not established from Rasulullah (sallallahu alaihi wasallam) by the Sahaabah (radhiallahu anhum). Because if that act was a good one, then the Sahaabah would most definitely have carried it out first. Indeed if an act was a good one, then they would have surpassed us in it. They never left out any virtuous act from the virtuous acts, except that they would excel us in it." [Tafseer Ibn Katheer, page 156, vol.4]

In conclusion, the Qiyaas and Ijtihaad of a Mujtahid is True and Haqq. But, this applies only to those acts whose reasons and possibilities became prevalent after the era of Nabi (sallallahu alaihi wasallam). Qiyaas and Ijtihaad is definitely not permissible and valid for any act whose reasons, possibilities and need existed during the era of Nabi (sallallahu alaihi wasallam) and the Sahaabah. **Nowadays, almost all the Bid`ahs that are prevalent are acts whose reasons and possibilities existed during the era of Nabi (sallallahu alaihi wasallam).** In such acts there is only success and benefit in following the footsteps of these illustrious personalities. By opposing them and acting contrary to their actions brings only the Anger of Allaah Ta`ala. Nabi (sallallahu alaihi wasallam) will also definitely not be pleased. The Ishq and Muhabbit of the Sahaabah and Taabieen was limited to only this. Contrary to this way is deviation and Bid`ah. Destruction in the Hereafter and annihilation is in this (contradiction).

THE LEXICOGRAPHIC AND SHAR`I DEFINITION OF BID`AH. THE DIFFERENT TYPES AND ITS EXPLANATION

After Shirk (polytheism), Nabi (sallallahu alaihi wasallam) did not condemn any other thing more than he did of Bid`ah and the Ahle Bid`ah. This is the reality that Bid`ah, changes the pattern and principles of Deen. Thereafter there remains no differentiation between original and fake, Haqq and baatil. The Qur`aan-e-Hakeem spells out clearly that in principle there are two ways in which the Deen is destroyed; (1). Suppressing the Haqq and (2). Mixing of Haqq and baatil. It is in this mixing and entangling of the Haqq and baatil that people replace the Deen of Allaah Ta`ala with their own whims and desires. Every person makes a part of the Deen whatever his desires dictates to him, and he

excludes from the Deen whatever he wishes. It will no longer remain the Deen of Allaah Ta`ala, rather it will become a child's play (Nauthubillah!).

This point must also be kept in mind that the decision of whether any act is deserving of Thawaab (reward) or worthy of Athaab (punishment), is exclusively that of Allaah Ta`ala. The duty of reaching this information to the people and the masses was that of Nabi (sallallahu alaihi wasallam). For a person to make a thing worthy of Thawaab or Athaab, according to his wishes, is like as though he is doing the work of Divinity (Nauthubillah!). Allaah Ta`ala had made Nabi (sallallahu alaihi wasallam) an excellent and perfect example for us to follow. He had also given us the Command to follow him.

He did not leave us to follow our own whims and fancies. In this regard Allaah Ta`ala says:

"Indeed for you in Rasulullah is an excellent example, for that person who desires Allaah and the Hereafter and who remembers Allaah abundantly." [Surah Ahzaab, Para 21, Ruku 2)

In this Aayat, Allaah Ta`ala had made the perfect human, Nabi (sallallahu alaihi wasallam), the perfect example for us to follow. He has advised us that peace and success in every sphere of our lives lies in following him and by following in his footsteps, we will save ourselves from all types of worries and griefs.

In another Aayat, Allaah Ta`ala says:

"Say (O Nabi - sallallahu alaihi wasallam)! If you love Allaah, then follow me, (then) Allaah will love you and He will forgive you your sins." [Surah Aale Imraan, Para 3, Ruku 4]

This Aayat is clear proof that if any person or group today, claims to love their Creator, then it is imperative that they follow in the footsteps of Nabi (sallallahu alaihi wasallam).

Sunnat is the name of this following of Nabi's (sallallahu alaihi wasallam) excellent example, guidance and history. Bid`ah is the opposite of this.

Hadhrat Jaabir Bin Abdillah (radhiallahu anhuma) says that Nabi (sallallahu alaihi wasallam) mentioned in a loud voice at a Jumuah gathering, in the presence of thousands of people:

"Amma Ba`ad! Indeed the best of Speech is the Kitaab of Allaah! And the best of Hadya (Example and Guide) is the Hadya of Muhammedur Rasulullah. The worst of things is innovations and every Bid`ah is deviation." [Muslim, page 285, vol.1 / Mishkaat, page 27, vol.1]

In this Hadith, Nabi (sallallahu alaihi wasallam) mentioned his Guidance and Seerat (teachings) in opposition to Bid`ah, and he made this very clear that whatever is

innovated that is contrary to his Seerat, is Bid`ah and that every Bid`ah is deviation. Here also we learn that every innovation is not necessarily evil, otherwise the worldly inventions would also fall in this category. In fact only those innovations are evil that are contrary to the teachings of the Kitaabullaah and Nabi (sallallahu alaihi wasallam). Therefore those things that are not contrary to the teachings of the Qur`aan and Sunnah are not necessarily evil innovations and deviation. Allaah Ta`ala is not pleased with deviation, it for this reason that he sent so many prophets and Kitaabs and Scriptures in order to combat deviation. In this narration stated in Nisai, the following words also appear:

"And all deviation is in The Fire." [Nisai, page 179, vol.1]

It is for this reason that Rasulullah (sallallahu alaihi wasallam) said that the Ahle Bid`ah are deserving of the curse of the entire universe. He prevented from making their praises and honouring them. He used to say that all their Ibaadat is useless, until such a time that they refrain from their Bid`ah. He also used to say that the Ahle Bid`ah are deprived from making Tawbah. May Allaah Ta`ala save us from this and from all other types of sin.

Hadhrat Ali (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said:

"Madinah is Haram (sanctified) from (the place) 'Ayr' to (the place) 'Thaur'. Hence whoever innovates anything (in the Deen) in between these places, or grants refuge to an innovator (Bid`ati), then upon him is the curse of Allaah, His Angels and the entire mankind. No 'Sarf 'or 'Adl' (Fardh or Nafl Ibaadat) will be accepted from him."
[Mishkaat, page 238, vol.1 / Bukhari, page 1084, vol. 2 / Muslim, page 144, vol.1]

In this Hadith the limits of the Haram for Madinah are only mentioned as a form of warning and reprimand, it is NOT as a reservation or limited, in that Bid`ah is only evil and bad in Madinah and not outside! That thing which is evil and a Bid`ah will be so in all places and times. Yes, the evil and sin of a Bid`ah will be intensified owing to the honour of a place or sanctity of the time. What can be a more strong statement and warning for the dishonour and disgrace of the Bid`ati than the words which emanated from the blessed lips of Nabi (sallallahu alaihi wasallam)? These narrations are sufficient to show the abomination and evil of Bid`ah. We will mention a few more narrations merely as further testification and for perusal:

"Hadhrat Abdullah Bin Abbaas (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam): 'Allaah has refused to accept the deeds of a Bid`ati, until he refrains from his Bid`ah.'" [Ibn Majah, page 6]

Hadhrat Ali (radhiallahu anhu) reports:

"Whoever innovates anything in it (Madinah Shareef) or he grants refuge to a Bid`ati, upon him is the curse of Allaah, His angels and all of mankind. Neither will 'Sarf' or 'Adl' (Nafl or Fardh acts) be accepted from him." [Bukhari, page 251, vol.1]

Bid`ah, wherever it occurs is still a Bid`ah. However, if it is perpetrated in Madinah, which is a sanctified place, then the gravity of the act is much worse and the sin will be greater.

Hadhrat Ebrahim Bin Maisara (rahmatullahi alaih) reports that Rasulullah (sallallahu alaihi wasallam) said:

"Whoever grants respect and honour to a Bid`ati, indeed he has aided in the destruction of Islaam." [Mishkaat, page 31, vol. 1]

It is for this reason that the Sahaabah had a great deal of dislike for Bid`ah. Once someone brought the salaams of another person to Hadhrat Abdullah Bin Umar (radhiallahu anhu), who commented:

"It has reached me that this person (who sent the salaams) has innovated something in the Deen. If indeed (this is true and) he has innovated (something in the Deen), then do not convey my salaams to him." [Tirmidhi, page 38, vol.2 / Daarmi, page 59 / Abu Dawood, page 278, vol.2 / Ibn Majah, page 304 / Mishkaat, page 23, vol.1]

Hadhrat Ibn Mas`ood (radhiallahu anhu) states:

"To be moderate in a Sunnat is better than to strive in a Bid`ah." [Mustadrak, page 103, vol. 1]

Hadhrat Anas Bin Maalik (radhiallahu anhu) reports that Rasulullah (sallallahu alaihi wasallam) said:

***"Indeed Allaah has closed all the doors of Tawbah for the Bid`ati."*** [Majma`us Zawaahid, page 189, vol.1]

From these narrations we note that Bid`ah is such an evil and detestable thing that any sensible person would to whatever he can in his ability to combat it. An effect of it is that it prevents one from seeking repentance from Allaah Ta`ala. From a logical point of view this also makes sense that if a person carries out a Bid`ah act and he deems it worthy of Thawaab, then why will he make Tawbah for it? Tawbah is made for sins and evil and not for 'good' acts. Nobody performs Salaat and keeps fast and thereafter says: *"O Allaah! Forgive my Salaat and fast."*

A Bid`ati has closed the doors of Tawbah upon himself by his thinking that his act is worthy of reward.

Hadhrat Aisha (radhiallahu anha) reports that Rasulullah (sallallahu alaihi wasallam) said:

"Whoever innovates in this matter of ours (the Deen), that which is not in it, indeed it is rejected." [Bukhari, page 371, vol.1 / Muslim, page 77, vol.2 / Abu Dawood, page 279, vol.2 / Ibn Majah, page 3]

It is important that we clarify and explain the words ***"in this matter of ours"***, so that there is no misunderstanding. Haafiz Ibn Rajab Hambali (rahmatullahi alaih) states:
"All those things that a person innovates into the Deen, which Allaah and His Rasool has not given permission to, does not have any part of the Deen." [Jaamiul Uloom Wal Hakam, page 42]

He intended saying that not all innovations are rejected, only those that have something to do with the Deen. He also states that in some narrations the word 'Deen' appears in the place of "in this matter of ours":

*"And in the words of some of the narrations, it appears: **'He who innovates in this Deen of ours, which is not from it, indeed it is rejected'**"*. [page 42]

If in some narrations made by the blessed tongue of Nabi (sallallahu alaihi wasallam) the words ***"this Deen of ours"*** comes in place of ***"In this matter of ours"***, what further clarification is needed?

Haafiz Ibn Hajar (rahmatullahi alaih) mentions regarding ***"In this matter of ours"***:

"It means: The matter of Deen" [Fathul Baari, page 321, vol.5]

That is, whoever innovates any new thing in this Deen of ours, it is rejected.

Allaamah Taftaazaani (rahmatullahi alaih) writes:

"Indeed this (sentence) means whoever makes in the Deen whatever is not part of it......" [Sharhul Maqaasid, page 271, vol.2]

Allaamah Azeezi (rahmatullahi alaih) states:

"Whoever innovates in this matter of ours, that is, in the Deen of Islaam." [As-Siraajul Muneer, page 320, vol.3]

From all these citations, this much is very clear that not all innovations are evil and rejected. Only those innovations which are deemed as part of the Deen or are left out of the Deen. This is not only restricted to the commentaries of the commentators of Hadith, but according to Ibn Rajab, it is actually the words that appears in some narrations. These narrations are proof that whatever innovations in the Deen the people have initiated, all of them are rejected and evil.

Hence, Moulana Kharram Ali Saheb Hanafi, translator of 'Mushaariqil Anwaar' writes:

"As many Bid`ahs the people have innovated that are contrary to the Shariah, according to this Hadith, are all rejected. There is no need to elaborate on the issue. For example, to build around the graves, to put a dome there, to illuminate it, to make Ta`ziyah, to celebrate the occasions of the pious people, to make minnats by using the name so of the Auliyaa, to place flags as signs, etc. - all such actions are completely contrary to the Shariah. There is no basis for them in the Qur`aan, Sunnah, Ijma` or Qiyaas." [Page. 10]

THE AKAABIREEN ULAMA OF DEOBAND

From this Hadith (quoted above), even the Ulama of the Deoband have understood the words ***"in this matter of ours"***, to mean 'The Deen'. Hadhrat Moulana Khaleel Ahmed Sahaaranpuri (rahmatullahi alaih) writes: *"The words 'Fi Amrina Haza' refers to the Deen."* [Bazlool Majhood, page 195]

Hadhrat Sheikhul Islam Moulana Shabbir Ahmed Uthmaani (rahmatullahi alaih) writes:

"The meaning of 'Amrid deen' is as the Ulama have stated and explained." [Fathul Mulhim, page 407, vol.2]

THE BELIEF OF THE ULAMA OF THE BARELWI

The Tafseer of this Hadith has also been interpreted as "Amr-e-Deen", by the Barelwi Ulama. A famous Barelwi Aalim, Molvi Mohammed Saalih Saheb writes: *"The meaning of the word 'Amr' (in the Hadith) is Amr-e-Deen. The object is this that the matters of Deen, be they Ibadaat or Muaamalaat (dealings), which the Shariah has specified and clarified, to add to or subtract from them is a rejected act."* [Tuhfatul Ahbaab fi Tahqeeq Ithaal-e-Thawaab, page 117]

Molvi Abdus Samee' Saheb Raam Puri writes: *"This Hadith is from the Saheehain. That is, whoever has taken into the Deen, such things which are not a part of the Deen, i.e. it is contrary to Qur`aan and Sunnah -- such things are rejected."* [Anwaar-e-Saati`a, page 33]

The leader of the opposite party, (their) Mujaddid-e-Millat A`la Hadhrat Molvi Ahmed Raza Khan Saheb Barelwi writes, in trying to legalise (make Halaal) tobacco : *"Remains (this contention) that it is a Bid`ah. This is not a harmful thing that there is Bid`ah in food and drink. This is not part of the Deen. Therefore to classify it as Haraam will be a difficult task."* [Ahkaam-e-Shariah, vol.3, page 168]

Now you have heard it from the leader of the opposition, that Bid`ah are those rejected actions which are done whilst understanding them to be a part of the Deen. Those things which are not a part of (or connected to) the Deen, to classify them as Haraam will be a difficult task.

THE DEFINITION OF BID`AH ACCORDING TO THE ULAMA OF LEXICOGRAPHY

The respected readers have reached this conclusion that whatever is not authenticated from the Qur`aan, Hadith, Ijma or Shar`i Qiyaas, or the action is contrary to the example set by Nabi-e-Kareem (sallallahu alaihi wasallam)'s lifestyle and exemplar, and such actions are introduced into the Deen, then such actions are certainly classified as Bid`ah.

Now you should take cognisance of the definition of Bid`ah as made by the Ulama of lexicography:

The famous Imaam of lexicography, Abul Fatah Naasir Ibn Abdus Sayed Mutraazi Al-Hanafi (rahmatullahi alaih) writes:

"Al-Bid`ah is a noun which is derived from the word 'Ibtidaa`-ul -Amr', when an act is innovated or initiated. Just like the word 'Ar-Raf`at' which is derived from the word 'Irtifaa`', and also the word 'Khalfat' which is derived from the word 'Ikhtilaaf'. But now (the word 'Bid`ah') has been taken to mean anything which adds or subtracts from the matters of Deen." [Maghrib, vol.1, page 30]

Allaamah Fairuz Abaadi (rahmatullahi alaih) writes:

"Bid`ah, with a kasrah on the baa, (means) innovation in Deen after it has been perfected. Or it refers to those actions or desires which were innovated (into the Deen) after the demise of Nabi (sallallahu alaihi wasallam)." [Qaamoos, page 4, vol.2]

Imaam Raaghib Asfahaani (rahmatullahi alaih) writes:

*"Bid`ah in the Math-hab is a word used for those actions and speech which are not in conformity with the Shariah, its example and principles."* [Mufradaatul Qur`aan, page 37]

Imaam Muhammad Bin Abi Bakr Bin Abdil Qaadir Raazi, writes:

"Al-Bid`ah - innovation in the Deen after its perfection." [Mukhtaarus Sihaah, page 280]

Allaamah Abul Fadhl Muhammad Bin Umar Jamaal Al-Qurashi (rahmatullahi alaih) writes:

"Bid`ah are those new and innovated actions and customs which are introduced into the Deen after its perfection." [Siraah, vol.2, page 301]

The famous Urdu dictionary, 'Fairoozul Looghaat', states:
"1: Bid`ah: To innovate a new action or custom into the Deen. A new way, mode or culture. 2: Hardness, oppression. 3. To fight, cause corruption, evil." [page 194]

"Al-Bid`ah: To innovate a thing without an example. A new custom in the Deen. Such beliefs or actions whose source is not found in the first three eras, which were classified as being the best." [Misbaahul Lughaat, page 27]

Imaam Nawawi (rahmatullahi alaih) states the literal definition of Bid`ah as follows:

"Any such action which is innovated without having a former base."

THE SHAR`I MEANING OF BID`AH

Haafiz Badruddeen Aini Hanafi (rahmatullahi alaih) states:
"Al-Bid`ah are actually innovations of actions which were not prevalent during the time of Rasulullah (sallallahu alaihi wasallam)." [Umdatul Qaari, page 356, vol. 5]

Haafiz Ibn Hajar (rahmatullahi alaih) states:

"Bid`ah actually refers to those actions which are innovated without them having a previous example. According to the Shariah it is referred to as the opposite of the Sunnah, which is rejected." [Fathul Baari, page 219, vol. 4]

Allaamah Murtadha Zubaidi Hanafi (rahmatullahi alaih) states:

"(The meaning of the Hadith) 'All innovations are Bid`ah' refers to all those things which are contrary to the principals of the Shariah and are not in conformity with the Sunnah." [Taajul Uroos, vol. 5, page 271]

Haafiz Ibn Rajab (rahmatullahi alaih) states:

"The object of (the word) Bid`ah is all those things which are innovated and they have no source in the Shariah which can prove them. However those things (innovations) which have some source in the Shariah, which can prove them, they are not regarded as 'Bid`ah' although they will be termed as 'Bid`ah' according to the literal definition." [Jaamiul Uloom wal Hikam, page 193]

Allaamah Mu`een Bin Safi (rahmatullahi alaih) has described Bid`ah in the very same words in *"Sharah Arbaeen Nawawi"*. Haafiz Ibn Katheer states:

"The meaning of 'Badee-us-Samaawaati' is that Allaah Ta`ala ad created the heavens and the earth with His Perfect Power without there being any previous example or model. In the dictionary, every new thing is called a Bid`ah and Bid`ah is divided into two types: (1) Bid`ah-e-Shar`i, regarding which Nabi (sallallahu alaihi wasallam) said:* ***'Every new thing is a Bid`ah and every innovation (Bid`ah) is deviation.'*** *(2) Sometimes Bid`ah is literal, just like when Hadhrat Umar (radhiallahu anhu) gathered the people for Taraaweeh Salaat, he said: ***'This is a good Bid`ah.'****"*

He writes further:

"And similarly, ever word and action which was not done before, is classified as a Bid`ah by the Arabs." [Tafseer, page 161]

Allaamah Abu Is`haaq Gharnaati (rahmatullahi alaihi) defines *Bid`ah-e-Shar`i* as follows:

*"This is such a method which is introduced into the Deen which is similar to the Shariah and whose following introduces excesses into the Ibaadat of Allaah Ta`ala."* [Al-I`tisaam, page 30], vol.1]

Molvi Abdus Samee` Saheb, reports that the Fuqahaa (rahmatullahi alaihim) have extracted the following meaning for *Bid`ah-e-Sayyia*, which he quotes for Allaamah Shaami (rahmatullahi alaihi) and other Muhaqqiqeen:

"(Bid`ah is such a thing) Which is invented contrary to the Haqq that Nabi (sallallahu alaihi wasallam) had taught. Or it is such an action or condition which (whilst resembling the Shariah) appears to be a god action and it is included into the Deen and made part of the Siraatul Mustaqeem." [Anwaarus Saati`a, page 46]

This exact same text is quoted for the definition of *Bid`ah-e-Sayyia and Bid`ah-e-Shariah* in reputable Hanafi Fiqh Kitaabs such as *Bahrur Raa`iq, Durrul Mukhtaar*, etc.

Moulana Sakhaawat Ali Saheb Al-Hanafi Jonpuri (rahmatullahi alaihi) writes:

"Bid`ah comprises all such actions, whether they be regarding Aqeedah of the Deen or harm or benefit for the Hereafter, which were not authenticated or practiced by Nabi (sallallahu alaihi wasallam) or the Sahaabah-e-Kiraam (radhiallahu anhum)." [Risaalat Taqwa, page 9]

The famous Muhaqqiq Aalim Molvi Muhammad Saalih Saheb, from the opposition camp writes:

"The Shar`i definition of Bid`ah refers to those things which are regarded as being part of the Deen but have no Shar`i proof to back them up. Neither from the Qur`aan Majeed nor the Ahaadith, nor the Ijma` of the Mujtahiddeen nor from Qiyaas." [Tuhfatul Ahbaab, page 98]

THE AKAABIREEN OF THE ULAMA-E-DEOBAND

The Akaabireen of the Ulama of Deoband totally follow and rely on the research of the Salf-e-Saaliheen with regard to *Ittibaa-e-Sunnat*. As with other Masaa`il, they follow the definition of Bid`ah of the Salf. In this regard, Moulana Kareem Bakhsh Saheb, writes:

"According to the definition of the Shariah, Bid`ah are all such actions of the Deen which the majority of the Ahle Haqq of the first three eras have not accepted. Or it was

regarded as being contrary to the Deen during these pure eras. Or it is such acts which were initiated after these eras and they are such acts which are not necessary yet are regarded as being necessary, alternatively they are necessary acts which are not regarded as being necessary." [Haqeeqatul Imaan, page 38]

Hadhrat Moulana Shabbir Ahmad Saheb (rahmatullahi alaihi) writes:

"Bid`ah is a term referred to all such acts which are not found in the Qur`aan Majeed, Sunnat or those eras which have been testified to as being the best. It is those acts which are regarded as being part of Deen and (thought to be) liable for reward." [Hamaail Shareef, page 702]

Hadhrat Allaamah Mufti Kifaayatullaah Saheb (rahmatullahi alaihi) states:

"Bid`ah are all those acts which are not established from the origins of the Shariah. That is, they are not found in the Qur`aan Majeed, the Sunnat and they were not practiced by Nabi (sallallahu alaihi wasallam), the Sahaabah-e-Kiraam (radhiallahu anhum) or the Taabieen (rahmatullahi alaihim). And they are such acts which are practiced or omitted regarding them to be a part of the Shariah." [Taleemul Islaam, part 4, page 27]

Beloved readers! You have ascertained from all the above discussion the string viewpoints and concrete views of not only the Ulama of Deoband, but also those of Barelwis and other Ulama who are accepted and respected by both these groups, that Bid`ah are all those actions, beliefs or conditions which are contrary to the Qur`aan Majeed, Sunnat or Qiyaas-e-Shar`i. You have also read the text from Allaamah Ibn Katheer (rahmatullahi alaihi) that ***"All those words and actions which are not established from the Sahaabah are Bid`ah."***

Keeping all the above in mind, now reflect upon the following words of Mufti Ahmad Yaar Khaan:

*"To stipulate the condition of it being of a Deeni nature is only from their side. This (view) is contrary to the authentic Ahaadith, statements of the Ulama and Fuqahaa and the Muhadditheen. It is stated in the Hadith: '**All innovations are Bid`ah**'. There is no conditions stated here of it (innovations) being of a Deeni or fundamental nature. Also, we have quoted the texts of Ash`atul Lam`aat and Mirqaat. There is no condition placed of it being of a Deeni nature."* [Jaa`al Haqq Wa Zahaqal Baatil, page 212]

He states further:

*"From these two texts (Ash`atul Lam`aat and Mirqaat) we neither see the condition of it being of a Deeni nature nor does it refer to the era of the Sahaabah. Whatever the act may be, whether it is of a Deeni or fundamental nature, whether it was initiated after Nabi (sallallahu alaihi wasallam), either during the era of the Sahaabah or after them, is termed a Bid`ah."* [Jaa`al Haqq, page 206]

This claim of Mufti Saheb is based on pure ignorance, because firstly, we have cited the complete texts which define that the Shar`i Bid`ah which is accursed and rejected does have the stipulation and condition of it being of a Deeni nature. In fact, one narration even has the words, ***"Fi Deenina***" (in our Deen).

Secondly, even if we assume that the texts of *Ash`atul Lam`aat and Mirqaat* do not stipulate the condition of it being of a Deeni nature and it does not mention the era of the Sahaabah-e-Kiraam (radhiallahu anhum), this does not exclude the fact that it is mentioned in any other text. Let us show Mufti Saheb the condition of it being of a Deeni nature in *Ash`atul Lam`aat and Mirqaat.* The narration of Hadhrat Ibn Umar (radhiallahu anhuma) where he did not reply to the Salaam of a Bid`ati was cited previously. In commentary of the words ***"Balaghani Qad Ahdatha"*** in this narration, Allaamah Mullah Ali Qaari (rahmatullahi alaihi) states:

"That is, he has innovated and started a new thing in the Deen, which is not of it."
[Mirqaat, page 23, vol.1]

Sheikh Abdul Haqq Muhaddith Dehlwi (rahmatullahi alaihi) states on page 102, vol. 1 of *Ash`atul Lam`aat* that the innovations are of a Deeni nature.

There we see the condition of the innovations being of a Deeni nature coming from the texts of *Ash`atul Lam`aat and Mirqaat.* Now we need to ask Mufti Saheb, as to who stipulated the condition of it being of a Deeni from their side and who is contradicting the authentic Ahaadith and the statements of the Ulama, Fuqahaa and Muhadditheen?

Similarly, he should refer to the commentary of these two personalities of the narrations of ***"(binding) Upon you is my Sunnat and the Sunnat of the Khulafaa-e-Raashideen"*** and ***"That upon which I am and my Companions"***. Judging from their commentaries is the actions of the Sahaabah-e-Kiraam (radhiallahu anhum) Sunnat or Bid`ah? The text of *Ash`atul Lam`aat* has been previously mentioned that the Ijtihaad and Qiyaas of the Khulafaa-e-Raashideen are also regarded as part of the Sunnat. Mufti Ahmad Yaar Khaan is now clandestinely implying that the actions of the Sahaabah-e-Kiraam (radhiallahu anhum) were also Bid`ah.

It is strange and perplexing that our Nabi (sallallahu alaihi wasallam) mentioned the actions of the Khulafaa-e-Raashideen as being Sunnat and he has made the Sahaabah-e-Kiraam (radhiallahu anhum) a model of emulation and he has advised the Ummat to follow in their footsteps, and yet Mufti Ahmad Yaar Khaan states: " *either during the era of the Sahaabah or after them, is termed a Bid`ah."*

Thirdly, the statement of Mufti Ahmad Yaar Khaan that: *"To stipulate the condition of it being of a Deeni nature is only from their side. This (view) is contrary to the authentic Ahaadith, statements of the Ulama and Fuqahaa and the Muhadditheen"* is a great slander and a blatant lie! It will not be found in the statements of any reputable Imaam, Faqeeh, Muhaddith or Aalim wherein the definition of an evil Bid`ah or a Bid`ah-e-Shar`i precludes the condition of it being of a Deeni nature.

The text from Imaam Maalik's *Al-I`tisaam* has been quoted where he states the condition: *"Innovation in Islaam"*. The texts of other Ulama, Fuqahaa and Muhadditheen also quoted, bear similar import. The same applies for the definitions of Bid`ah which have been quoted from the dictionaries. It has also been explained that the meaning of Nabi (sallallahu alaihi wasallam) words: ***"All innovations are Bid`ah"***, clearly indicate and imply Bid`ah-e-Shar`i in the explanation of Nabi (sallallahu alaihi wasallam) who referred to it regarding the Kitaab and Sunnat. It has also been stated whilst quoting the texts of Allaamah Ibn Katheer and Zubaidi (rahmatullahi alaihima) that it refers to Shar`i Bid`ah and not Bid`ah in the literal sense. It is now unnecessary that we quote anything further, nevertheless, for the benefit of Mufti Saheb, we will mention a few others:

Hadhrat Ibn Abbaas (radhiallahu anhu) states in commenting on the Aayat: ***"Fa Laa Taq`udu Ma`ahum…"***:

"Included under this Aayat are all those innovations in the Deen and every Bid`ah until the Day of Qiyaamah." [Khaazin, page 509, vol.1]

Mufti Saheb must now muster the courage to ask this master of Tafseer and high-ranking Sahaabi: "*Why have you added this condition of 'In the Deen' from your side? Bid`ah refers to every new thing, be it Deeni or worldly."*

Hadhrat Hassaan Taabiee (rahmatullahi alaihi) states:

"No nation innovates a Bid`ah in their Deen, except that Allaah Ta`ala deprives them (removes from them) one Sunnat equal to it, whereto they will never return until the Day of Qiyaamah." [Daarmi page 26, Mishkaat, page 31]

Hadhrat Hassaan (rahmatullahi alaihi) also adds the condition of *"In their Deen"*. He compares Sunnat to Bid`ah implying that if Sunnat is a Deeni work, then Bid`ah is also a term attributed to a Deeni work. In fact, Hadhrat Ghadeef Bin Haarith reports from Nabi (sallallahu alaihi wasallam):

"He says that Nabi (sallallahu alaihi wasallam) said: 'No nation innovates a Bid`ah, except that a Sunnat equal to it is removed from them. To hold on fast to a Sunnat is better than innovating a Bid`ah." [Masnad Ahmad, page 105, vol.4, Mishkaat, page 31]

Our Nabi (sallallahu alaihi wasallam) has also compared Sunnat to Bid`ah. If a Sunnat is a Deeni work, then Bid`ah is also a Deeni work. If Bid`ah refers to a worldly matter, as Mufti Saheb deviously avers, then this comparison would not be valid. Hence, why would a Sunnat be lifted away with the innovation of a Bid`ah?

Allaamah Sa`adud Deen Taftaazaani (rahmatullahi alaihi) states:

"Indeed an accursed Bid`ah is that innovation in the Deen which was not prevalent in the era of the Sahaabah or Taabieen and it has no Shar`i proof to substantiate it." [Sharhul Maqaasid, page 271, vol.2]

Allaamah Abdul Azeez Farhaarwi (rahmatullahi alaihi), in refuting Bid`ah, states:

"It (Bid`ah) are all those things which have been innovated into the Deen after the era of the Sahaabah, without having Shar`i basis." [Bazaas, page 21]

This much becomes evidently clear that the Bid`ah which is rebuked is -- not according to Mufti Ahmad Yaar Khaan every new Deeni or worldly thing -- in fact, it is every innovation in the Deen. This is the Bid`ah which is Haraam. As for those Bid`ahs of things which are of a worldly nature, to establish them as being Haraam would be, in the words of Mufti Khaan Saheb Barelwi, a difficult issue.

As you note, since the time of Hadhrat Abdullah Ibn Abbaas (radhiallahu anhu) right upto Molvi Ahmad Raza Khaan Saheb Barelwi, everyone defined a Bid`ah to be an innovation in the Deen. But Mufti Ahmad Yaar Khaan Saheb avers that that condition of it being of a Deeni nature is incorrect. *Subhaanallaah!*

The crux is that an accursed Bid`ah is only those things which are deemed liable for Thawaab and regarded as part of the Deen. There is consensus amongst the Sahaabah-e-Kiraam (radhiallahu anhum), the Taabieen and Salf-Saaliheen (rahmatullahi alaihim) on the censuring of this. In this regard, Allaamah Shaatbi (rahmatullahi alaihi) states:

*"The Sahaabah-e-Kiraam (radhiallahu anhum), Taabieen, Tabe-Taabieen and other Salf-e-Saaliheen (rahmatullahi alaihim) unanimously rebuke and censure this type of Bid`ah."* [Al-I`tisaam, page 181, vol.1]

The condition of it being of a Deeni nature is present. Worldly matters are definitely not included in such Bid`ahs. In fact, this much may even be said that this (worldly matters) cannot even be classified as being Makrooh, leave alone Haraam. If you do not accept our statement, then take note of what Sheikhul Islaam, Ibn Daqeequl Eid (rahmatullahi alaihi) states:

"If we consider those innovations which are of a worldly nature, then they are not equal or comparable to those innovations which are of a Deeni nature. It is as though those innovations which are related to worldly matters are not Makrooh, in fact, it can safely be claimed that many of them are not in the least bit Makrooh. When we consider those innovations which are related to corollary Deeni matters, they are not equal or comparable to those innovations which are related to principles of belief (Aqaa`id)." [Ahkaamul Ahkaam, page 51, vol.1]

Understand this text well and you will note that there are Bid`ahs in beliefs and in actions. There are Bid`ahs in worldly matters and Deeni matters. However, the innovations in worldly matters are neither Haraam nor accursed. In fact, they cannot even

be classified as Makrooh. Those who include worldly matters under the definition of Bid`ah are plain ignorant. We do not say this. Consider this statement of the author of *Anwaar-e-Saati`a*:

"From amongst the ignoramuses are those who include everything which was not prevalent during the era of the Sahaabah as being an accursed Bid`ah, even though there is no proof for its being a detestable act. They (the ignoramuses) back their claim with the words of Nabi (sallallahu alaihi wasallam): 'Save yourselves from new innovations'. These ignorant ones do not understand that this Hadith refers to the inclusion of innovations in the Deen of those things which are not a part of it." [Page 34]

Refer to all the above citations, and then reflect at the intellectual research of Mufti Ahmad Yaar Khaan. He states:

"Nowadays, many things that are in existence and have been invented were unheard of during the best of eras, and without which life would be difficult. Every person is constrained to use them. Trains, motorcars, aeroplanes, ships, horse and trailer, etc., etc. And then we have letters, envelopes, telephones, radio, loudspeakers, etc. All these things and their usage are Bid`ah. Yet, persons from every sector of the community make use of them. Tell us, will the Deobandis and Wahhabis manage to pass through life without these Bid`ah-e-Hasanas? Definitely not!" [Jaa`al Haqq, page 211]

The definitions of Bid`ah-e-Hasana and Bid`ah-e-Sayyia will follow later on. But, after reflection of the above quotation, Mufti Saheb must hide his face in his collar and take proper stock of himself and confess as to whose claim it is that every new invention is a Bid`ah. Is it his claim or that of the Deobandis and Wahhabis?

Beloved readers! Consider well what meaning Mufti Ahmad Yaar Khaan extracts from the Hadith ***"Whoever innovates into this matter (Deen) of ours which is not of it, is rejected."*** He states:

"That person who innovates into this Deen of ours any belief which is contrary to the Deen is rejected. We have taken the meaning of (the Arabic word) ***"Ma"*** *to be Aqaa`id (beliefs) because Deen is another word for Aqaa`id. Actions are corollaries."* [Jaa`al Haqq, page 204/5]

Mufti Saheb must be asked as to why he had on his own side and contrary to the authentic Ahaadith and the statements of the Ulama, Fuqahaa and Muhadditheen included the condition of Deen? Since, according to his own words, this condition of Deen was not made in *Ash`atul Lam`aat and Mirqaat*. Explain to us, also your statement that "*Deen is another word for Aqaa`id. Actions are corollaries*". Without doubt, Salaat, fasting, Hajj, Zakaat, Jihaad, etc. are corollaries as far as Aqaa`id is concerned. But each one on their place also forms an integral part of Islaam and are amongst the principles of the Deen. In the Qur`aan Majeed and the Ahaadith, the word Deen is clearly applied to matters such as Salaat, Jihaad, etc. Many other examples can also be cited in substantiation of our point,

but we will suffice on this. The crux of the matter is that whether it be regarding Aqaa`id or actions, Bid`ah can be found in all of them.

THE FABRICATION OF MUFTI AHMAD YAAR KHAAN

Mufti Saheb has restricted the word ***"Ma"*** to Aqaa`id only. He says in this regard: *"It has been established that Bid`ah refers to Aqeedah"* [Jaa`al Haqq, page 205]. He states further on: *"The severe warnings that appears in the Ahaadith for Bid`ah and the Bid`atees refers only to Bid`ah-e-Aqeedah. It appears in a Hadith that the person who honours the Bid`ati has assisted in the destruction of Deen. It appears in the Fatwa regarding the perpetrator of a Bid`ah-e-I`tiqaadia in Fataawa Rasheedia, vol. 1, Kitaabul Bid`aat, page 90, that the Bid`ah wherein severe warning has been given against is with regard to those Bid`ahs in Aqaa`id. Like that of the Bid`ah of the Rawaafidh and Khawaarij."* [Jaa`al Haqq, page 205]

Without doubt, the severe warning has been given for Bid`ahs regarding Aqaa`id, but Mufti Saheb must show us whether the issue concerning *Ilm-e-Ghaib, Haazir-o-Naazir and Mukhtaar-e-Kul* are all Masaa`il of Aqaa`id or not? Has severe warnings been given for such matters or not? Such beliefs were never present during the best of eras. How can it be that severe warning has been given for Bid`ah relating to Aqaa`id but with regard to corollary and other Masaa`il, the term Bid`ah does not even apply and no warning has been given fro them? References have been sufficiently cited which show that Bid`ah applies to beliefs and actions. The citations of Hafiz Ibn Katheer, Allaamah Shamni and other Muhaqqiqeen etc. have the conditions of beliefs, actions and conditions.

Hafiz Ibn Rajab states:

"Whoever innovates a thing and relates it to the Deen, whilst it is not a part of the Deen, then this is clear deviation. The Deen is free from such innovations. It is irrelevant whether this innovation relates to beliefs, actions or statements. As for the statements of some of the Salf which are amongst the good innovations. Such (statements) fall under the category of Bid`ah literally and not in terms of the Shariah." [Jaamiul Uloom Wal Hikam, page 193]

Sheikh Abdul Haqq Muhaddith Dehlwi (rahmatullahi alaihi) states on page 94 of *Maktoobaat* that whatever changes and is contrary to the Sunnat of Nabi (sallallahu alaihi wasallam) is a deviated Bid`ah and rejected. From this we ascertain that every new thing, be it Deeni or Dunyawi, is not necessarily rejected. The second thing that can be gleaned from his text is that it is necessary to follow the Sunnat in so far as Ibaadaat, Aadaat and beliefs. To oppose this is a Bid`ah and rejected. The third thing from this text is that the words "***Every innovation is deviation***" does not included every new thing, as Mufti Ahmad Yaar Khaan has indicated. In fact, according to the words of Hadhrat Sheikh Saheb (rahmatullahi alaihi) the import of the Hadith is Bid`ah-e-Shar`i. The fourth thing is that a Bid`ati is deprived of the Noor of Wilaayat. The Noor of Wilaayat is only attained by following the Sunnat of Nabi (sallallahu alaihi wasallam) and a Bid`ati is completely deprived thereof.

A DOUBT AND ITS CLARIFICATION

It is possible that Mufti Ahmad Yaar Khaan Saheb may aver: *"I did not mean that the condition of Deen does not appear in this Hadith, I meant that the issue of a Deeni thing has been placed by them."* An answer to this is that both these conditions are present in the above-mentioned citations. The condition of Deen and that of action. This has come to light (from the above discussions) that any new innovation in the Deen, whether it be in relation to beliefs or actions, is rejected and baatil. The Hadith ***"Whoever innovates into this matter (Deen) of ours which is not of it, is rejected"*** is general. The word ***"Ma"*** includes beliefs, actions, statements and desires, as has been borne out by the discussion. Therefore to limit it only to Aqaa`id (beliefs) as has Mufti Ahmad Yaar Khaan, is baatil.

In fact, in another context, this Hadith clearly includes the word ***"Amal"*** (action). Hadhrat Aisha (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said:

"Whoever carries out an action which is not from our matter (Deen), it is rejected."
[Bukhari, page 1092, vol. 2 / Muslim, page 77, vol. 1 / Masnad Ahmad, page 140, vol.6]

From this authentic narration we can clearly see that Bid`ah is not only relating to beliefs, in fact, it relates also to actions. It is apparent from the words of Nabi (sallallahu alaihi wasallam) that for whatever work there is no authentication and there is no seal on it, then that action is rejected and baatil.

Note what emanates from the words of Mufti Ahmad Yaar Khaan. He states:

*"The Shar`i meaning of Bid`ah is those beliefs and actions which were not present in the external form during the era of Nabi (sallallahu alaihi wasallam). They were innovated later on. The result is this that Bid`ah-e-Shar`i is of two types: Bid`ah-e-I`tiqaadi and Bid`ah-e-Amali."* [Jaa`al Haqq, page 204]

This then is exactly what we have been saying all along, that there are two types of Bid`ah, Bid`ah-e-I`tiqaadi and Bid`ah-e-Amali. Warnings have been sounded against both of them (in the Ahaadith). There is a difference however that the warnings against Bid`ah-e-I`tiqaadi are more severe. But the fact still remains that warnings do exist for both of them.

ANOTHER GLARING ERROR OF MUFTI AHMAD YAAR KHAAN SAHEB

He states:

"If we assume that the condition for a Deeni work exists for Bid`ah, then a Deeni work will be defined as that action wherein one anticipates reward…..Also whatever worldly action a person does with good intentions, he also received reward for it…..Therefore every worldly act of a Muslim is a Deeni one also. Now tell us, is it a Bid`ah to feed Pilou (rice dish) to someone with a good intention or not?" [Jaa`al Haqq, page 212]

The wisdom behind specifying *Pilou* is better known to Mufti Saheb himself. The secret as to why he is advocating and encouraging the feeding of *Pilou* is known to him. Why did he not specify general eating? Mufti Saheb must tell us if he ever came across the word *"Mubaah" (permissible)* in any Fiqh Kitaab? If he does not have nay other Kitaab at his disposal then he should refer at least to *Khulaasaa-e-Keidaani*. If he does not have access to this, then at least he should refer to *Anwaa-e-Saatia*, wherefrom he took random excerpts and compiled his *Jaa`al Haqq*. Therein it is stated:

"And some Mubaah (permissibilities), that is, there doing warrants neither reward nor punishment." [Anwaar-e-Saatia, page 47]

There are some actions of the Muslim which warrants no reward or punishment. In fact, Mufti Saheb has himself in substantiation of a certain matter clearly stated that in *Mubaah* there is no relation with reward [see Jaa`al Haqq, page 305]. What more proof does Mufti Saheb need over this?

A BASIC ERROR OF THE AHLE BID`AH

Other Ahle Bid`ah, especially Molvi Abdus Samee` and Mufti Ahmad Yaar Khaan, are guilty of the error of claiming that the import of the words ***"Laisa Minhu"*** *(is not from it)* are those beliefs and actions which are contrary to the Sunnat and the Deen. They take the meaning of 'being contrary' to be whatever Nabi (sallallahu alaihi wasallam) has not issued an explicit prohibition against. They aver that all those matters whereupon Nabi (sallallahu alaihi wasallam) remained silent are not regarded as an innovation or Bid`ah. And even if it can be categorized as a Bid`ah then it would be a Bid`ah-e-Hasana. In this regard, Molvi Abdus Samee` Saheb states:

"Thus all the Ahle Islaam must know that whatever the commentators have written under the Hadith ***'Whoever carries out an action which is not from our matter (Deen)'****, does not mean to exclude everything that is contrary to the Kitaab and Sunnat. Everything is not bad. The clear meaning of this is that whatever the Qur`aan and Hadith have explicitly prohibited is evil. Those things regarding which an explicit prohibition exists, their innovation is rejected."* [Anwaarus Saatia, page 37]

Mufti Ahmad Yaar Khaan states:

"If actions are included then the import of ***'which is not from our matter (Deen)'*** *are those actions which are contrary to the Qur`aan and Sunnat."* [Jaa`al Haqq, page 213]

ANSWER:

This is the clear exposition and import of this ignorant and inane error: Firstly, the words of the Hadith had just passed now, where Nabi (sallallahu alaihi wasallam) states, "***Whoever carries out an action which is not from our matter (Deen)"***, that is, those things which have not been established from Nabi (sallallahu alaihi wasallam) are

rejected. Nabi (sallallahu alaihi wasallam) did not say that those things are rejected which have been prohibited by him. There is a massive difference between the two.

Secondly, those things which have the explicit prohibition of Nabi (sallallahu alaihi wasallam) are forbidden. So how can these things even be considered as innovations and inventions? Why would it then be necessary to differentiate between Bid`ah and innovations, whereas Bid`ah and innovations are separate entities from prohibitions, as has been established from the authentic narrations and the consensus of the Ummat.

Thirdly, if Bid`ah and innovations are those things which have been explicitly prohibited in the Ahaadith, then how come there are two types of Bid`ahs – Hasanah and Sayyia? Can it ever be possible that after Nabi (sallallahu alaihi wasallam) had issued an explicit prohibition on a certain thing, there still remains the possibility of it being *Hasan* (good)?

After an explicit prohibition, could not the Ulama of the Ummat understand that the lowest degree of a prohibition of Nabi (sallallahu alaihi wasallam) is *Karaahat* (impermissibility). How then could they formulate rulings of Waajib, permissible, Haraam, Makrooh and Mubaah for Bid`ah? [See Sharah of Muslim by Nawawi, page 285, vol.1]

Fourthly, to aver that the exclusion of those things which have not been prohibited in the Qur`aan Majeed and Sunnat and that these things are not bad is also an ignorant and baseless claim. It is also in clear contradiction of the Muhadditheen-e-E`zaam and Fuqahaa-e-Kiraam (rahmatullahi alaihim). The Ulama have written that just as one gains proximity and the Pleasure of Allaah Ta`ala by practicing on the necessary Commands, so too does he attain this by obeying Allaah Ta`ala regarding on those things where there is lenience on the Shariah. And also, just as Nabi (sallallahu alaihi wasallam) doing a certain act is Sunnat, his abstaining from an act is also a Sunnat. Hence, to leave out an act which Nabi (sallallahu alaihi wasallam) left out is a Sunnat and to oppose that act would be a Bid`ah.

Hadhrat Mullah Ali Qaari and Sheikh Abdul Haqq Dehlwi (rahmatullahi alaihima) present a Hadith thus:

***"Just as Allaah Ta`ala loves that his Commands be obeyed, He also loves that His leniencies be adhered to."*** [Mirqaat, page 15, vol.2 / Ash`atul Lam`aat, page 128, vol.1]

Also, Mullah Ali Qaari (rahmatullahi alaihi) states in commentary of the first Hadith in Mishkaat:

"Just as one follows in a certain action, so too does one follow in the non-execution of an act. So if one is punctual on an act which Nabi (sallallahu alaihi wasallam) did not do, he is a Bid`ati." [Mirqaat, page 41, vol.1]

At this juncture Sheikh Muhaddith Abdul Haqq Dehlwi (rahmatullahi alaihi) states:

*"Just as how to follow an act is Waajib, similarly, to leave out an act (which Nabi - sallallahu alaihi wasallam left out) is also included as subservience. So whoever is punctual on an act which Nabi (sallallahu alaihi wasallam) did not do is a Bid`ati. This is what the Muhadditheen have mentioned."* [Ash`atul Lam`aat, page 20, vol.1]

The very same explanation is also mentioned in *Mazaahir-e-Haqq* on page 19, vol.1.

It is stated in the Sharah of Masnad Imaam Abu Hanifah (rahmatullahi alaihi):

"Ittibaa` (following) – just as it exists in an action it also exists in not carrying out an action. Hence, if a person practices with regularity on an action which Nabi (sallallahu alaihi wasallam) did not do, he would be regarded as a Bid`ati. The reason being that Nabi (sallallahu alaihi wasallam) said: 'The person who carries out an action which is not amongst our matters, is rejected'."

Imaam Allamah Sayyid Jamaaluddin Muhaddith (rahmatullahi alaihi) states:

"To leave out those things which Nabi (sallallahu alaihi wasallam) left out is a Sunnat just as to do an action which Nabi (sallallahu alaihi wasallam) did is a Sunnat." [Al-Junnah, page 143]

From the above it is established that it is a Sunnat to leave out those acts which Nabi (sallallahu alaihi wasallam) left out, notwithstanding the ability and reasons for its execution being present during that era, just as it is a Sunnat to carry out that act which Nabi (sallallahu alaihi wasallam) carried out. The person who does not practice on this Sunnat of Nabi (sallallahu alaihi wasallam) is, according to the Muhadditheen, a Bid`ati.

This is exactly what we are saying – that all the acts which are perpetrated by the Ahle Bid`ah were possible to have been carried out during the time of Nabi (sallallahu alaihi wasallam), i.e. if Nabi (sallallahu alaihi wasallam) and the Sahaabah-e-Kiraam (radhiallahu anhum) wished to do these acts they could have done so, but Nabi (sallallahu alaihi wasallam) did not carry them out. For us to leave out these acts is also an act of Sunnat and to oppose this (i.e. to carry them out) is a Bid`ah.

Hadhrat Ibn Abbaas (radhiallahu anhu) cautioned against making *Saja`* (speak in rhyming tones) during dua, because Nabi (sallallahu alaihi wasallam) did not make S*aja`*. [Bukhari, page 938, vol.2]

Hadhrat Abdullah Ibn Umar (radhiallahu anhuma) mentions:

"Your raising the hands more than what Nabi (sallallahu alaihi wasallam) raised his is a Bid`ah, that is above the chest." [Masnad Ahmad, page 6, vol.2]

Hadhrat Ammarah (radhiallahu anhu) severely reprimanded Bishr Bin Marwaan when he saw the latter lifting his hands whilst on the Mimbar. He said:

"May Allaah Ta`ala destroy these two hands. I never saw Nabi (sallallahu alaihi wasallam) lifting his hands except to lift his forefinger." [Muslim, page 287, vol.1]

You will note that three very high-ranking Sahaabah-e-Kiraam (radhiallahu anhum) displayed such resentment at acts which were not carried out by Nabi (sallallahu alaihi wasallam). **Hadhrat Ibn Abbaas (radhiallahu anhu) prohibited the makng of *Saja`*** during dua based solely on the fact that it was never done by Nabi (sallallahu alaihi wasallam) or his Companions. Although dua is such an effective and important act of Ibaadat, but the making of *Saja`* in dua was discouraged merely because neither Nabi (sallallahu alaihi wasallam) nor his Sahaabah-e-Kiraam (radhiallahu anhum) did it. **Hadhrat Abdullah Ibn Umar (radhiallahu anhuma) stated the act of lifting the hands higher than the chest** when making dua as being a Bid`ah simply because when Nabi (sallallahu alaihi wasallam) made dua he did not lift his hands higher than his Mubarak chest. **Hadhrat Ammarah (radhiallahu anhu) cursed Bishr Bin Marwaan because he exceeded in the lifting of his hands whilst on the Mimbar** more than what Nabi (sallallahu alaihi wasallam) would.

Consider well how these pious personalities regarded even the slightest change in the Sunnah practice as being Bid`ah, and they prohibited from it. Allaamah Sayyidud Deen Kaashghazi Hanafi (rahmatullahi alaihi) states:

"To perform more than 8 Rakaats (Nafl Salaat) at night and more than 4 Rakaats during the day is Makrooh by consensus." [Muniyatul Musallah, page 102]

It is mentioned in *Nahrul Faa`iq* that it is Makrooh-e-Tahrimi. The Ulama of the Ahnaaf have stated the reason for this to be the non-existence of any narration to corroborate it.

Allaamah Alaa`ud Deen Abu Bakr Bin Mas`ood Al-Kaasaani Hanafi (rahmatullahi alaihi) states, whilst substantiating from other Fuqahaa:

"It is Makrooh because to exceed upon this has not been seen from Nabi (sallallahu alaihi wasallam)." [Badaa`i Wa Sanaa`i, page 295, vol.1]

The author of *Hidaaya* writes:

"The proof for its prohibition is that Nabi (sallallahu alaihi wasallam) did not exceed this (amount of Rakaats). If it was not Makrooh then Nabi (sallallahu alaihi wasallam) would have increased on this to demonstrate the permissibility." [Page 127, vol.1]

It is stated in *Fataawa Kabeeri, Durrul Mukhtaar, Fataawa Ajeeb, Fataawa Ebrahim Shaahi and Kanzul Ubbaad:*

"It is Makrooh to make dua in Ramadhaan at the time of making Khatam of Qur`aan, in such a way that dua is made in a gathering and collectively. This is so because it has never been reported such from Nabi (sallallahu alaihi wasallam) or his Sahaabah-e-Kiraam (radhiallahu anhum)." [From *Junna*, page 142]

You may have noticed that the Fuqahaa-e-Kiraam (rahmatullahi alaihim) **have made the non-action of Nabi (sallallahu alaihi wasallam)** and the Sahaabah-e-Kiraam (radhiallahu anhum) **as a proof (for omitting of an act).** Hereunder are a few more examples:

Imaamul Muhaqqiq Al Mudaqqiq Ali Bin Abi Bakr Hanafi, the author of Hidaaya states:

"It is Makrooh to increase more than two Rakaats of Nafl (Sunnat) Salaat of Fajr after dawn sets in, because Nabi (sallallahu alaihi wasallam) did not increase on this, notwithstanding his love for Salaat." [Hidaaya, page 70, vol.1]

As you may see that the Ulama have extracted the ruling of Karaahat (detestment) for an act which was not carried out by Nabi (sallallahu alaihi wasallam). Besides this view of the author of Hidayah, there is no other proof for the omission of Nafl Salaat other than the two Rakaats Sunnat at the time of Fajr. If the Hadith ***"There is no Salaat after the rising of Dawn except two Rakaats"*** which appears in *Nisbur Ra*`ya on page 255, vol.1, is proven to be authentic, then it will be a case of *Noorun Ala Noor* (light on light), where the statement and action of Nabi (sallallahu alaihi wasallam) both substantiate one another.

At another juncture the Author of Hidaaya states:

*"There is **no Khubah on the occasion of Kusoof** (solar eclipse), **because it has not been reported such from Nabi (sallallahu alaihi wasallam).**"* [Hidaayah, page 156, vol.1]

Notice that the author of Hidaaya reports a non-action by Nabi (sallallahu alaihi wasallam) as a proof in the Shariah. He does not mention that Nabi (sallallahu alaihi wasallam) prohibited it, hence it is a forbidden act.

He states in another place:

*"There is **no Nafl Salaat prior to the Eid Salaat,** because Nabi (sallallahu alaihi wasallam) did not do so, notwithstanding his love for Salaat. Then it is said (by some) that this prohibition only applies to the Eid-Gah. It is also said that this (prohibition) applies to both the Eid-Gah and out of the Eid-Gah, because Nabi (sallallahu alaihi wasallam) neither performed (Nafl) Salaat at the Eid-Gah or out of the Eid-Gah."* [Page 153, vol.1]

You have noticed (again) that the author of Hidaaya has proven the impermissibility of an action due to Nabi (sallallahu alaihi wasallam) not executing the act. To present a Hadith that clearly prohibits the performance of Nafl Salaat prior to Eid Salaat at the Eid-Gah or out, will be a difficult task. According to the author of *Anwaarus Saati`a* and Mufti Ahmad Yaar Khaan, such an act should not be Makrooh or incorrect, because there is no explicit prohibition reported from Nabi (sallallahu alaihi wasallam).

Allamah Ebrahim Halbi Hanafi (rahmatullahi alaihi) has stated that **Salaat-e-Raghaaib (special Salaat performed during the month of Rajab) is Makrooh and a Bid`ah** based on the following:

"Because indeed it has not been reported such (that they performed such a Salaat) from the Sahaabah, Taabieen or those following them." Kabeeri, page 433]

The famous Hanafi Imaam Ahmad Bin Muhammad, who is one of the most senior of the Fuqahaa, states regarding his research of a particular Mas`alah:

***"It is a Bid`ah because it has not been reported such from the Sahaabah or the Taabieen."* [Al-Waaqi`aat]**

Which Muslim is unaware of one of the most authentic Hanafi Fiqh Kitaabs, *Fatawaa Aalimgiri* and *Muheet*? Therein it is clearly written:

"The recitation of Surah Kaafiroon until the end continuously is Makrooh, because it is a Bid`ah and it has not been reported from the Sahaabah or the Taabieen."
[Aalimgiri, page 264, vol.4]

There is no authentic narration which has been reported wherein Nabi (sallallahu alaihi wasallam) has prohibited the performance of Salaat-e-Raghaaib or the prohibition of the recitation of Surah Kaafiroon until the end continuously. However the Ulama of the Ahnaaf have stated it as being Makrooh and a Bid`ah. As a proof they have only cited this much that such acts are not reported from Nabi (sallallahu alaihi wasallam), the Sahaabah-e-Kiraam (radhiallahu anhum) or the Taabieen (rahmatullahi alaihim). Even though an explicit prohibition does not exist for these acts. According to the self-made and fabricated principle of Molvi Abdus Samee` and Co. such acts are not supposed to be Bid`ah or Makrooh, because there exists no explicit prohibition on them by Nabi (sallallahu alaihi wasallam). Now people such a Mufti Ahmad Yaar Khaan profess to accept the Fuqahaa of the Ahnaaf and they are supposed to be Hanfis themselves, yet they practice differently. From the above texts we note that the Fuqaha regard an act as being a Bid`ah merely on the basis that it was not practiced by the Sahaabah-e-Kiraam (radhiallahu anhum) or the Tabieen (rahmatullahi alaihim). In *Bahaar-e-Shariat*, vol. 4, page 32, it is stated that the act of some people who perform Nafl Salaat in congregation on the night of Baraat is Makrooh and a Bid`ah. The Hadith which is presented by some in substantiation of this act is classified as *Maudooh* (fabricated) by the Muhadditheen.

THE DIFFERENCE BETWEEN BID`AH-E-HASAN AND BID`AH-E-SAYYIA

It is imperative that we differentiate and explain Bid`ah-e-Hasana and Bid`ah-e-Sayyia so as to clarify the issue with those who are unaware of the difference and so that they are not left in trepidation regarding the two.

There are two types of Bid`ah – lexicographic Bid`ah and Shar`i Bid`ah. Lexicographic Bid`ah is the term given to all things which are newly invented, which came into being

after the demise of Nabi (sallallahu alaihi wasallam). This includes Ibaadat and Aadat (habitual things). These are divided into five categories: Waajib, Mandoob, Haraam, Makrooh and Mubaah.

Shar`i Bid`ah includes all those innovations which came into being after the three best eras and upon which there is no consent from Nabi (sallallahu alaihi wasallam) by way of word, action, clearly or by indication. This is that Bid`ah which is classified under Bid`ah-e-Dhalaalah, Bid`ah-e-Qabeehah and Bid`ah-e-Sayyia. The Ulama have dilated upon this.

"Bid`ah is of two types: one is a lexicographic Bid`ah and the other is a Shar`i Bid`ah. Lexicographically, Bid`ah is every new invention which includes Ibaadaat and Aadaat. This Bid`ah is further divided into five categories. The second type is that Bid`ah which increases (or decreases) in any revealed Deeni matter after the passing of the three best era. This increase is devoid of consent from Nabi (sallallahu alaihi wasallam). There is no consent from Nabi (sallallahu alaihi wasallam) on these actions, neither by way of word, action, explicit or by indication. This is the meaning of Bid`ah-e-Dhalaalat" [Tarweejul Jinaan / Junna page 161]

For a more detailed explanation on Bid`ah-e-Hasana and Bid`ah-e-Sayyia refer to *Irshaadus Saari, vol.3, page 344, Umdatul Qaari, page 356, vol.5, Nawawi Sharah Muslim, page 285, vol.1* and *Mudkhal, page 257, vol.2*.

Haafiz Ibn Hajar (rahmatullahi alaihi) writes:

"The crux of the matter is this that if Bid`ah has an acceptable proof in the Shariah, then it would be classified as a Bid`ah-e-Hasana. If the Bid`ah has an unacceptable proof then it would be classified as Bid`ah-e-Qabeehah. Otherwise it would be Mubaah. Bid`ah is divided into five categories." [Fathul Baari, page 219, vol.4]

A similar explanation is given in Allamah Aini's *Umdatul Qaari*. Refer to page 356, vol.5.

Now this much remains to be explained, that what is acceptable in the Shariah and what is unacceptable in the Shariah. Hadhrat Imaam Shaafi (rahmatullahi alaihi) states:

*"Bid`ah is of two types. That Bid`ah which contradicts the Kitaab (Qur`aan Majeed), Sunnah, Ijma or Athar of a Sahaabi. This is Bid`ah-e-Dhalaalah. That Bid`ah which does not contradict anything of these, this is a Hasan Bid`ah, in accordance to the words of Hadhrat Umar (radhiallahu anhu): '**This is a good Bid`ah**'"* [Minhaajus Sunnah, page 128, vol.2]

The entire discussion on the above has already been placed before the readers, that just as there exists opposition to words, there exists opposition to action as well. That action which Nabi (sallallahu alaihi wasallam) left out notwithstanding the conditions and ability being in existence during his era and that the Sahaabah-e-Kiraam (radhiallahu

anhum) and Taabieen also left out is undoubtedly a Bid`ah and deviation. This is so because it is in contradiction to the Kitaab, Sunnat, Ijma of the best of eras and Qiyaas. If there exists a little proof for it, then sometimes it may be a good action, whereupon reward is due and sometimes it is merely a permissible action which warrants neither reward nor sin.

The summary of the discussion of Qiyaas in *Majaalis-e-Abrar* and the above-mentioned texts, results in the definition of Bid`ah-e-Hasan and Bid`ah-e-Sayyia is as follows:

Bid`ah-e-Hasan is that action whose prevention was removed after the demise of Nabi (sallallahu alaihi wasallam). Or its conditions and ability of execution came into existence after Nabi (sallallahu alaihi wasallam). Some proof for its execution can be found in Kitaabullaah, Sunnat, Ijma or Qiyaas. This is known as Bid`ah-e-Hasana or in other words it is also regarded as lexicographic Bid`ah, which is not rejected or accursed.

The texts of Allaamah Ibn Rajab etc. has already been quoted which adds more light on the subject. As for that action, which could have been executed during the era of Nabi (sallallahu alaihi wasallam) but he did not carry it out and the Sahaabah-e-Kiraam (radhiallahu anhum), Taabieen and Tabe Taabieen, notwithstanding their extreme love and affection for Nabi (sallallahu alaihi wasallam) also did not carry out this action, then such actions are called Bid`ah-e-Qabeeha, Bid`ah-e-Sayyia and Bid`ah-e-Shar`iah.

Besides this, the Ijtihaad of a non-Mujtahid, especially in our times, is definitely not classified as Bid`ah-e-Hasana. In this regard the Fuqahaa-e-Kiraam (rahmatullahi alaihim) have stated:

"It is stated in Nisaabul Fiqh that Bid`ah-e-Hasana are those actions which the Aimmah-e-Mujtahiddeen have classified as Bid`ah-e-Hasana. ***If any person in our era classifies anything as Bid`ah-e-Hasana then this is contrary to the Haqq, because it is stated in Musaffa that all Bid`ah in our era are deviation.*** *"* [Fatawaa Jaamiur Riwaayat and Junna, page 60]

From this text we clearly see that Bid`ah-e-Hasana is only that which the Aimmah-e-Mujtahiddeen have classified as such. Ijtihaad and Qiyaas are only permissible in those issues and Masaa`il regarding which no Qur`aanic or Ahaadith texts exist, and the conditions and possibility of their execution did not exist during the time of Nabi (sallallahu alaihi wasallam) and the best of eras, in fact, it (conditions and possibilities of execution) came into existence only after these eras. If any person in this present age classifies any new action as a Bid`ah-e-Hasana, then his claim would be totally rejected and discounted.

This is that Bid`ah regarding which Mujaddid Alfe Thaani (rahmatullahi alaihi) stated:

"How can those things which are rejected ever be regarded as Hasan and good?"
[Maktoobaat, part 3, page 72]

THE CLAIM OF MUFTI AHMAD YAAR KHAAN

Mufti Ahmad Yaar Khaan has classified all Bid`ah-e-Sayyia as Bid`ah-e-Hasana and has quoted a proof from *Mirqaat* and *Ash`atul Lam`aat*. He proudly avers: *"No Deobandi, Ghair Muqallid or Shirk and Bid`ah perpetrator, in the entire world, can ever define these four things (Bid`ah, Shirk, Deen and Ibaadat) in such a way so as to save his creed. Today also, we make an open challenge to all Deobandis and Ghair Muqallids that they present such a clear and authentic definition which classifies Mehfil-e-Meelaad as Haraam."* [Jaa`al Haqq, page 213]

It has already been explained that it is a Sunnat to do an act or leave out that act which was accordingly done in the best of eras, notwithstanding the conditions and possibility of their execution existing during that time. To oppose a Sunnat is a Bid`ah and deviation. Mufti Saheb must tell us who during the best of eras celebrated Meelad? The definition of Bid`ah has been given in detail in this treatise and the definitions of Shirk, Ibaadat and Deen have all been given in other Kitaabs.

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